THE SCOTTISH COMMUNICANT'S MANUAL

CONTAINING

THE SCOTTISH LITURGY

WITH DEVOTIONS

BY

W. PERRY, D.D.

DEAN OF EDINBURGH

CAMBRIDGE

UNIVERSITY PRESS

Edinburgh: 23 Castle Street

1930

WHAT THE SCOTTISH CHURCH STANDS FOR

The Code of Canons regulating the government of the Church opens with this statement: "The Scottish Church, being a branch of the One Holy Catholic and Apostolic Church of Christ, retains inviolate in the sacred ministry the three orders of Bishops, Priests, and Deacons as of Divine Institution."

What are the links that bind our Church to the One Holy Catholic and Apostolic Church?

1. We have the Apostolic Scriptures: the Old Testament which our Lord and his Apostles loved and used; and the New Testament which contains (1) the record of our Lord's life and teaching in the Gospels, (2) the history of the Apostolic Church in the Acts, (3) the teaching of Apostolic men in the Epistles. The New Testament is the written witness of the Apostles to the mind of our Lord Jesus Christ and to the faith of the Church which he founded.

2. We have the Apostolic Creed expressed in three forms (the Apostles', the Nicene, and the "Athanasian"). The earliest form of this Creed is dated 150 A.D., i.e. some eighty years after the death of St. Paul.

3. We have the Apostolic Sacraments: Baptism completed by Confirmation, and the Holy Communion which from the first was celebrated at least every Lord's Day.

4. We have Church life expressed (1) in the co-operation of the whole body of the Baptized, and

(2) in the Apostolic ministry of Bishops, Priests, and Deacons.

As in the New Testament none but Apostles set men apart to the ministry, so from the earliest times none but bishops have been empowered to ordain; the so-called exceptions only serve to prove this rule. The ministry of Bishops, Priests, and Deacons is indisputable in the letters of St. Ignatius, 110 A.D. Apostolic succession means that Apostolic authority has been transmitted down the ages in the office of bishops, and the whole Church thus linked with the Apostles and through them with Christ himself. Hence we call our Church episcopal, that is, governed by bishops in a constitutional way.

5. We have the Apostolic type of common worship, in which people as well as ministers take their appropriate place.

6. We retain the Catholic usages of "the Christian year," confession and absolution, reservation of the Sacrament for the sick, the mixed chalice at the Eucharist, and other customs such as ministerial vestments, which have been in existence since the third century. The Reformation in the sixteenth and seventeenth centuries did not create a new Church; it removed corruptions from the old.

The Scottish Episcopal Church was disestablished in 1637 and again in 1689. It is in full communion with the Church of England.

A RULE OF LIFE

1. Say your prayers every day and really *pray*.

2. Receive the Holy Sacrament every Sunday and Holy Day, unless prevented by some good reason. Use the service of preparation (p. 11) the day before. Many find it helpful to make a special confession before a Priest at least once a year (pp. 68, 69).

3. Offer a generous part of your means to God's service. The maintenance of the Church at home and overseas depends on what you give.

4. Attend as many of the services of the Church as you can; only so can you expect to be a happy and useful member.

5. Offer to do some definite work for the Church, no matter how small it may be.

6. Learn more about the Christian faith and be able to give "a reason for the hope that is in you."

7. Shape your daily conduct by the standard of Jesus Christ. Practise the Spiritual virtues of faith, hope, and love; and the Moral virtues of justice, prudence, temperance, and fortitude.

DAILY PRAYERS

Morning and Evening

In the morning look forward to the on-coming hours and include in your devotions an Act of praise and adoration, an Act of thanksgiving, a prayer for help, an Act of self-dedication. In the evening look back to the past hours and let your devotions consist of self-examination and confession, thanksgiving, and intercession. Try sometimes to speak to God in your own words.

MORNING PRAYERS

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

ACT OF ADORATION. **Blessed art thou, O Lord God of our fathers; worthy to be praised and glorified for ever. I laid me down and slept and rose up again, for the Lord sustained me. Praise the Lord, O my soul, and forget not all his benefits.**

ACT OF THANKSGIVING. **I give thee thanks, O heavenly Father, that thou hast preserved me through the past night and brought me to the beginning of a new day. Grant me to pass this day in gladness and peace, without stumbling and without stain, that reaching the eventide I may be worthy to praise thy lovingkindness; through thy mercy, who art blessed and dost live and govern all things, world without end. Amen.**

PRAYER FOR HELP. **Teach me, good Lord, to serve thee as thou deservest; to give and not count the cost: to fight and not heed the wounds: to toil and not seek for rest: to labour and not ask for any reward, save that of knowing that I do thy will. Amen.**

Our Father which art in heaven....

SELF-DEDICATION.

I bind unto myself this day
The power of God to hold and lead,
His eye to watch, his might to stay,
His ear to hearken to my need.

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me.

Christ beneath me, Christ above me,
Christ in quiet and in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

St. Patrick's Breastplate.*

Now to him that loveth us and loosed us from our sins by his blood, and made us kings and priests unto God and the Father; to him be glory and dominion for ever and ever. Amen.

EVENING PRAYERS

Kneeling down, think in a moment of recollection of the wrong things you have done during the day, and the right things you have left undone. Then confess your sins:

CONFESSION. **Father, I have sinned against thee, and am no more worthy to be called thy son. Against thee only have I sinned and done this evil in thy sight.**

Forgive me, Lord, all that thou hast seen amiss in me in thought, word, and deed. Remember not

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my sins. Create in me a clean heart, O God, and renew a right spirit within me.

Lord have mercy, Christ have mercy, Lord have mercy. Our Father....

THANKSGIVING. **Let my prayer be set forth in thy sight as the incense, and let the lifting up of my hands be as the evening sacrifice.**

I give thee humble thanks, O Lord God, for all the blessings of the past day and of my past life. Above all, I thank thee for the means of grace and for the hope of glory which thou hast given in thy Son our Saviour Jesus Christ. And I beseech thee, give me that due sense of all thy mercies that I may shew forth thy praise not only with my lips but in my life. To the honour of thy holy Name. Amen.

INTERCESSION. **I commend into thy safe keeping myself and all who are near and dear to me: all who are in sickness or in sorrow or in danger.**

Save us, O Lord, while waking, and defend us while sleeping: that when we are awake we may watch with Christ, and when we sleep we may rest in peace; through him who ever liveth to make intercession for us, Jesus Christ our Lord. Amen.

COMMENDATION. **I will lay me down in peace and take my rest; for it is thou, Lord, only that makest me dwell in safety.**

Into thy hands, O Lord, I commend my spirit; for thou has redeemed me, O Lord, thou God of truth.

May the souls of the faithful, through the mercy of God, rest in peace. Amen.

Other prayers suitable for the evening will be found in the Scottish Prayer Book at Compline.

PREPARATION FOR HOLY COMMUNION

I

TO BE USED ON THE DAY BEFORE

SELF-EXAMINATION. **Let a man examine himself, and so let him eat of that bread and drink of that cup.**

Almighty God, who knowest the secrets of the heart, send down thy Holy Spirit to shew me my sins of thought, word, and deed. Banish all vain self-excuses, and in thy light let me see myself as thou, O my God, seest me; through Jesus Christ our Lord, who himself bore our sins in his own body on the tree, and now liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

Examine your conscience by the rule of the Ten Commandments or by the standard of your duty to God, your neighbour, yourself. Take a pencil and write down your chief sins, especially when you make your confession before a priest.

Have I done my duty to God, in reverencing his Name, in furthering his kingdom, in obeying his will, in serving his Church, in receiving his Sacrament, in keeping his own day?

Have I done my duty to my Neighbour, in kindness to my family, in helpfulness to my friends, in fairness and courtesy to my fellows?

Have I done my duty to Myself, in fighting against impurity of body and mind, sulkiness and anger, jealousy and pride?

CONFESSION. **I confess to God the Father, the Son, and the Holy Ghost, and before all the company of heaven, that I have sinned exceedingly in thought,**

word, and deed, through my own fault, my own most grievous fault, especially.... Therefore I pray God to have mercy upon me and to forgive all my sins. Amen.

[This form may be used at Confession before a Priest.]

Psalm 116

Antiphon. **Jesus said, Do this in remembrance of me.**

What reward shall I give unto the Lord : for all the benefits that he hath done unto me?

I will receive the cup of salvation : and call upon the Name of the Lord.

I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Antiphon. **Jesus said, Do this in remembrance of me.**

Prayers. **Take away from me, O Lord, all my iniquities, and give me a contrite and humble heart; that I may be enabled with pure mind to enter into the Holy of Holies and offer the perpetual memorial of thy beloved Son, who abideth our Priest and King for evermore. Amen.**

Cleanse my conscience, O Lord, by thy visitation; that thy Son, our Lord Jesus Christ, when he cometh, may find in me a mansion prepared for himself.

O Lord Jesus Christ, who in a wonderful sacrament of thy love hast left unto us a memorial of thy passion: Grant us so to venerate the sacred mysteries of thy Body and Blood, that we may

ever perceive within ourselves the fruit of thy redemption; who livest and reignest with the Father, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Hear me, O Lord Jesus Christ my God, out of thy holy dwelling-place; come and sanctify me, and by thy mighty Hand make me and all thy people worthy to partake of thy spotless Body and precious Blood.

Vouchsafe thy blessing, O Lord, to all who partake of the one bread; that they may become of one mind and spirit, striving together for the furtherance of the Gospel; for his sake, who died and rose again for us all, thy Son Jesus Christ our Lord. Amen.

Blessed are they who are called to the marriage supper of the Lamb. Alleluia.

II

BEFORE THE SERVICE

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessèd unction from above
Is comfort, life, and fire of love;
Enable with perpetual light
The dullness of our blinded sight.

Anoint and cheer our soilèd face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art guide no ill can come.

Teach us to know the Father, Son,
And Thee, of Both, to be but One;
That through the ages all along
This may be our endless song.

Praise to thy eternal merit,
Father, Son, and Holy Spirit. Amen.

Psalm 43

Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

Why art thou so heavy, O my soul: and why art thou so disquieted within me?

O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

O merciful Jesus, who when thou tookest upon thee to deliver man didst not abhor the Virgin's womb: Vouchsafe evermore to dwell in the hearts of us thy servants; inspire us with thy purity; strengthen us with thy might; make us perfect in thy ways; guide us into thy truth; and unite us to thyself and to thy whole Church by thy Holy Mysteries; that we may conquer every adverse power, and be wholly devoted to thy service and conformed to thy will; to the glory of God the Father. Amen.

Holy, Almighty, and merciful God, who dwellest in the Holy Place, make us holy and bring us near to thee. Cleanse us from all defilement, that we may offer the worship of our fathers in thy fear; for thou art he that blesses and hallows all things; through Jesus Christ our Lord. Amen.

Hymn 323 (A. & M.)

I am not worthy, Holy Lord,
That thou shouldst come to me;
Speak but the word, one gracious word
Can set the sinner free.

I am not worthy; cold and bare
The lodging of my soul;
How canst thou deign to enter there?
Lord, speak, and make me whole.

I am not worthy; yet, my God,
How can I say thee nay;
Thee, who didst give thy Flesh and Blood
My ransom-price to pay?

O come! in this sweet morning hour
Feed me with Food Divine;
And fill with all thy love and power
This worthless heart of mine.

As the priest enters the sanctuary, say this prayer for him and for the congregation.

Direct our Priest, O Lord, by thy merciful guiding, that he may faithfully celebrate thy Holy Mysteries.

O God, who hast made all those who are born again in Christ to be a royal priesthood: Grant us both the will and the power to offer in purity of heart the sacrifice of praise and thanksgiving. Take away from us all wayward and wandering thoughts; and pour into our hearts such love towards thee, that we, loving thee above all things, may obtain thy promises which exceed all that we can desire.

The Liturgy itself is printed on the right-hand pages. The accompanying directions and private devotions are printed on the left-hand pages, the devotions in heavier type than the directions.

The text of the Scottish Liturgy is taken from the Scottish Prayer Book, 1929.

GENERAL RUBRICS

APPLICABLE TO BOTH THE AUTHORIZED OFFICES OF

HOLY COMMUNION

It is desirable that so many as intend to be partakers of the Holy Communion should signify their names to the Priest.

The Priest shall sing or say the Service in a distinct and audible voice.

Upon the Sundays and other Holy-days (if there be no Communion) may be said all that is appointed at the Communion until the end of the Sentences appointed for the Offertory, together with one or more of the Collects in the Appendix, concluding with the Blessing.

And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

It is desirable that the Bread for the Holy Communion shall be the best and purest wheat bread, whether loaf or wafer, that conveniently may be gotten.

It is customary to mix a little pure water with the Wine in the Eucharistic Cup.

According to long-existing custom in the Scottish Church, the Presbyter may reserve so much of the consecrated Gifts as may be required for the Communion of the Sick and others who could not be present at the celebration in church. All that remaineth of the Holy Sacrament, and is not so required, the Presbyter and such other of the communicants as he shall then call unto him shall, after the Blessing, reverently eat and drink.

It is the duty of every confirmed member of the Church to receive the Holy Sacrament with frequency, and especially to receive it at Easter and at the other Great Festivals of the Church.

It is hereby declared that it is the duty of the Minister to use and observe the Order for Holy Communion without diminishing therefrom or adding thereto. The Order here provided shall not be supplemented by additional prayers save so far as may be ordered or permitted by the Bishop.

At every celebration of the Holy Communion reasonable opportunity to communicate shall be given to the people who wish to do so.

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shalt not bow down to them, nor worship them*. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Thou shalt not take the Name of the Lord thy God in vain*. For the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do*; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Honour thy father and thy mother*; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Thou shalt not covet* thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Or he may rehearse, instead of the Ten Commandments, the Summary of the Law as followeth:

OUR Lord Jesus Christ said: Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these.

On these two commandments hang all the Law and the Prophets.

People. Lord, have mercy upon us, and write these thy laws in our hearts, we beseech thee.

Or else, instead of, or in addition to, the Ten Commandments or the Summary of the Law, may be sung or said as followeth:

LORD, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Here take your Prayer Book, find the Collect, and then follow attentively the Scripture teaching of the Church in the Epistle and Gospel of the day. Sit as a hearer during the reading of the Epistle.

Before and after the Gospel say the response, which is an act of praise for the record of our Lord's life and teaching. Stand in honour of the Gospel.

The recitation of the Nicene Creed is both an act of loyalty and a means of exercising and deepening our faith. Say it triumphantly as the belief of the whole Catholic Church, unchanged since the fourth century when it was written.

THE SCOTTISH LITURGY

Then shall the Presbyter say,

THE Lord be with you;
Answer. And with thy spirit.

Then shall be said the Collect or Collects, the Presbyter standing as before and first saying,

Let us pray.

THE MINISTRY OF THE WORD

Then the Presbyter, or some other Presbyter or Deacon, turning to the people, shall read the Epistle or Lesson, saying, The Epistle [*or* The Lesson] is written in the——chapter of ——beginning at the——verse. *And, the Epistle or Lesson ended, he shall say,* Here endeth the Epistle [*or* Lesson]. *Then shall the Presbyter, or some other Presbyter or Deacon, turning to the people, read the Gospel, saying,* The Holy Gospel is written in the——chapter of the Gospel according to——,beginning at the——verse; *and the people, all standing up, shall devoutly sing or say,*

Glory be to thee, O Lord.

And, the Gospel ended, the people shall in like manner sing or say,

Thanks be to thee, O Lord, for this thy glorious Gospel.

Then shall be sung or said this Creed following, the people still reverently standing.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he

Now the priest presents to God the offerings of bread and wine along with the offerings of money given by the congregation. In making your offering remember that alms-giving is as much a Christian duty as prayer. Do not offer to God what costs you little or nothing. Give as much as you can.

rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, The Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

Then the Presbyter shall declare unto the people what Holy-days or Fasting-days are to be observed in the week. And also (if occasion be) notice shall be given of the Holy Communion; Banns of Matrimony may be published; and, subject to the authority of the Bishop, other notices may be read.

If there be a Sermon, it followeth here.

When the Presbyter giveth warning of the Holy Communion he may, at his discretion, use the first or the second of the Exhortations appended on pages 67–70.

The Exhortation appended on page 71 may be used at the discretion of the Presbyter before the Offertory, the people standing.

The Presbyter may here bid special prayers and thanksgivings.

THE OFFERTORY

Then, the people standing until after the Sanctus, the Presbyter, or Deacon, shall say,

LET us present our offerings to the Lord with reverence and godly fear.

Then the Presbyter shall begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.

I WILL offer in his dwelling an oblation with great gladness; I will sing and speak praises unto the Lord. *Psalm* 27. 7.

Offer unto God thanksgiving, and pay thy vows unto the most Highest. *Psalm* 50. 14.

Look down, O Lord our God,
From thy holy habitation,
And from the Throne of thy Glory,
Come and sanctify these gifts,
Those who offer, those for whom they are offered,
And those who receive them.
And grant through this Holy Communion,
Faith unfeigned,
Charity unfailing,
Fulfilment of thy precepts,
The stirring up of the fruits of thy Spirit,
The turning away of all evil,
Salvation of soul and body.
So that with all thy Saints,
Who from the beginning have pleased thee,
We may be partakers
Of those good things which thou hast prepared
For them that love thee, O Lord,
In whom thou shalt be glorified,
For ever and ever.

Remain standing at the offering and the Act of Thanksgiving that follows.

Give unto the Lord the glory due unto his Name: bring an offering, and come into his courts. *Psalm* 96. 8.

I will offer to thee the sacrifice of thanksgiving, and will call upon the Name of the Lord; I will pay my vows unto the Lord in the sight of all his people. *Psalm* 116. 15, 16.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. *St. Matthew* 7. 21.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts* 20. 35.

As we have opportunity, let us do good unto all men; especially unto them who are of the household of faith. *Galatians* 6. 10.

To do good and to communicate forget not; for with such sacrifices God is well-pleased. *Hebrews* 13. 16.

While the Presbyter distinctly pronounceth one or more of these Sentences for the Offertory, the Deacon, or (if no such be present) some other fit person, shall receive the devotions of the people there present, in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason, with the offerings therein, and deliver it to the Presbyter; who shall humbly present it before the Lord, and set it upon the Holy Table.

And the Presbyter shall then offer up, and place the bread and wine prepared for the Sacrament upon the Lord's Table; and shall say,

BLESSED be thou, O Lord God, for ever and ever. Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all: both riches and honour come of thee, and of thine own do we give unto thee. *Amen.*

Here begins the most important part of the service. When our Lord took bread, he gave thanks; so in the *Sursum Corda* we lift up our hearts and give thanks.

Our thanksgiving, like our Lord's, is first for God's gifts of creation. Join joyfully in the *Sanctus* (**"Holy, holy, holy"**).

In these words, first sung as our Lord entered into Jerusalem, we acclaim the King who is coming to us in the Holy Sacrament as he promised when he said, "this is my Body, this is my Blood."

THE CONSECRATION

Then shall the Presbyter say,

THE Lord be with you;
Answer. And with thy spirit.

Presbyter. Lift up your hearts;
Answer. We lift them up unto the Lord.

Presbyter. Let us give thanks unto our Lord God;
Answer. It is meet and right so to do.

Presbyter.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Here shall follow the Proper Preface, according to the time, if there be any especially appointed (see pages 57–61)*; or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying:

HOLY, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen. *Presbyter and People.*

Here may be sung or said:

BLESSED is he that cometh in the Name of the Lord. Hosanna in the highest.

When this is sung or said, Amen *shall be omitted after the Sanctus.*

Here we kneel.

Thanksgiving now passes from the love of God in creation to his love manifested more fully in the sacrifice of our Blessed Lord on the cross, which we plead before the Father in the Eucharist.

Contemplate our Lord on the Cross.

Think of our Lord in the Upper Room.

Here we offer before God the Holy Symbols representing the one sacrifice of our Lord which avails on high for evermore. At the earthly altar we worship before the heavenly.

Then the Presbyter, standing at such a part of the Holy Table as he may with the most ease and decency use both his hands, shall say the Prayer of Consecration, as followeth:

ALL glory and thanksgiving be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who, by his own oblation of himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death and sacrifice until his coming again.

For, in the night that he was betrayed, [a]he took bread; and when he had given thanks, [b]he brake it, and gave it to his disciples, saying, Take, eat, [c]this is my Body, which is given for you: Do this in remembrance of me. Likewise after supper [d]he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this, for [e]this is my Blood of the new testament, which is shed for you and for many for the remission of sins: Do this as oft as ye shall drink it in remembrance of me.

[a] *Here the Presbyter is to take the paten in his hands:*

[b] *And here to break the bread:*

[c] *And here to lay his hands upon all the bread.*

[d] *Here he is to take the cup into his hand:*

[e] *And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*

The Oblation.

Wherefore, O Lord, and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we

Here we pray that the elements may become what our Lord intended they should be.

Reverently adore your Lord, really because spiritually present.

It is not enough to plead the one Sacrifice; we must also share it. So here we offer up ourselves with him in sacrifice.

now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion, and precious death, his mighty resurrection, and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same, and looking for his coming again with power and great glory.

The Invocation.

And we thine unworthy servants beseech thee, most merciful Father, to hear us, and to send thy Holy Spirit upon us and upon these thy gifts and creatures of bread and wine, that, being blessed and hallowed by his life-giving power, they may become the Body and Blood of thy most dearly beloved Son, to the end that all who shall receive the same may be sanctified both in body and soul, and preserved unto everlasting life.

And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

And here we humbly offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee, beseeching thee that all we who shall be partakers of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us and we in him.

And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice;

In union with him who ever intercedes for us as our High Priest, we offer here our intercessions for others, merging our own needs in theirs. We are members of the family of God, and as such pray for its welfare.

yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall the Presbyter or Deacon say,

Let us pray for the whole state of Christ's Church.

The Presbyter.

ALMIGHTY and Everliving God, who by thy holy Apostle hast taught us to make intercessions and to give thanks for all men: We humbly pray thee most mercifully to receive these our supplications which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord; and grant that all they that do confess thy holy Name may agree in the truth of thy holy word, and live in unity and godly love.

We beseech thee also to save and defend all Kings, Princes, and Governors, and especially thy servant *George* our King, and all who are put in authority under him, that we may be godly and quietly governed.

Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, [and especially to thy servant *N.* our Bishop,] that they may both by their life and doctrine set forth thy true and living word, and rightly and duly administer thy holy Sacraments: and to all thy people give thy heavenly grace, and especially to this Congregation here present, that they may hear and receive thy holy word, truly serving thee

Think of anyone in trouble whom you know.

Remember any friends of yours now in Paradise.

Join fervently in the Lord's Prayer, which sums up all our thanksgivings and prayers.

in holiness and righteousness all the days of their life.

We most humbly beseech thee of thy goodness, O Lord, to comfort and succour all those who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

We commend to thy gracious keeping, O Lord, all thy servants departed this life in thy faith and fear, beseeching thee to grant them everlasting light and peace.

And we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy Saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations[1]: beseeching thee to give us grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear his most joyful voice, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Then shall the Presbyter say,

As our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our *Presbyter and People.*

[1] *On feasts of the Blessed Virgin and the Saints for which a Proper Preface is provided, this commemoration may be inserted with the Bishop's consent:* and chiefly in the Blessed Virgin Mary, Mother of thy Son Jesus Christ our Lord and God, and in the Holy Patriarchs, Prophets, Apostles, and Martyrs, beseeching thee to give us grace, &c.

The Lord is in his Holy Temple; let all the earth keep silence before him.

Say as an Act of Faith and Adoration:

Thee we adore, O hidden Saviour; thee
Who in thy Sacrament dost deign to be:
Both flesh and spirit at thy Presence fail,
Yet here thy Presence we devoutly hail.

* The *Pax* or Peace is the expression of brotherhood and charity, since Jesus gave a new commandment that we should love one another, and "we are all partakers of the one bread."

We now prepare ourselves to receive the Body and Blood of our Lord.

Join in the Confession as an Act of Repentance. Make it real by thinking of your own sins.

daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

Here the Presbyter shall break the consecrated Bread; and silence may be kept for a brief space.

Then shall the Presbyter say:

*THE peace of the Lord be with you all;
Answer. And with thy spirit.
Presbyter. Brethren, let us love one another, for love is of God.

COMMUNION

Then the Presbyter or Deacon shall say this invitation to them that come to receive the Holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this Holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made by the people, along with the Presbyter; he first kneeling down.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy

These words are intended to assure us that our sins are really forgiven; "comfortable" means strengthening.

upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Then shall the Presbyter, or the Bishop if he be present, stand up, and, turning himself to the people, pronounce the Absolution as followeth:

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them who with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Then shall the Presbyter also say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all ye that labour and are heavy laden, and I will give you rest.
St. Matthew 11. 28.

God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *St. John* 3. 16.

Hear also what Saint Paul saith.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 *Timothy* 1. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.
1 *St. John* 2. 1, 2.

In the pause made here, worship, intercede for others, pray for your own advance in holiness.

WORSHIP.

O Blest memorial of our dying Lord,
Who living Bread to men doth here afford:
O may our souls for ever feed on thee,
And thou, O Christ, for ever precious be.

O Christ, whom now beneath a veil we see,
May what we thirst for soon our portion be,
To gaze on thee unveiled and see thy Face,
The Vision of thy Glory and thy Grace.

Then shall the Presbyter, turning him to the Altar, kneel down, and say, in the name of all them that shall communicate, this Collect of humble access to the Holy Communion, as followeth:

WE do not presume to come to this thy Holy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table: but thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his most sacred Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

Here may be sung or said:

O LAMB of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: grant us thy peace.

Then shall he that celebrateth first receive the Communion in both kinds himself, and next deliver the same to the Bishops, Presbyters, and Deacons (if there be any present), and after to the people in due order, into their hands, all humbly kneeling. And when he receiveth himself or delivereth the Sacrament of the Body of Christ to any other, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

Here the person receiving shall say,

Amen.

INTERCESSION. **Christ "ever liveth to make intercession for us." Therefore remember any cause commended to your prayers. Recall by name those for whom God would have you pray, especially your relatives and friends:**

O Lord, who hast taught us that all our doings without charity are nothing worth: Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee; grant this for thine only Son Jesus Christ's sake.

If you do not intend to receive the Holy Sacrament, remain kneeling in worship and intercession.

PRAYER. **O taste and see how gracious the Lord is. Alleluia.**

This is that living bread which a man may eat thereof and not die.

O heavenly Father, I bow down before thine altar awaiting thy rich mercies. Send forth upon me thine abundant grace, and hallow my soul and body, that I may worthily receive thy Holy Mysteries and be more and more conformed to the mind which was in Christ Jesus our Lord.

Hymns 322, 309, 316, 313 (H. A. & M.), 302, 326, 301, 307 (E.H.) may be said if there is time. Also Collects on pp. 65–66.

As you rise to go to the altar and partake of the Sacrifice: **Lord, I am not worthy that thou shouldst come under my roof; but speak the word only and thy servant shall be whole.**

On returning to your place:

Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Presbyter that receiveth the Cup himself, as likewise the Presbyter or Deacon that delivereth it to any other, shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

Here the person receiving shall say,

Amen.

If the consecrated Bread or Wine be all spent before all have communicated, the Presbyter is to consecrate more in both kinds, according to the Form appended to this Liturgy.

When all have communicated, he that celebrateth shall go to the Lord's Table, and cover with a fair linen cloth that which remaineth of the consecrated Elements.

THANKSGIVING AFTER COMMUNION

Then the Presbyter or Deacon, turning to the people, shall say,

HAVING now received the precious Body and Blood of Christ, let us give thanks to our Lord God, who hath graciously vouchsafed to admit us to the participation of his Holy Mysteries; and let us beg of him grace to perform our vows, and to persevere in our good resolutions; and that being made holy, we may obtain everlasting life, through the merits of the all-sufficient sacrifice of our Lord and Saviour Jesus Christ.

This Exhortation may be omitted except on Sundays and the Great Festivals.

Then the Presbyter shall say this Collect of thanksgiving as followeth:

ALMIGHTY and Everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these Holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure

Keep silence for a few moments.

Jesu, gentlest Saviour,
Thou art in us now.
Fill us with thy goodness,
Till our hearts o'erflow.

Oh, how can we thank thee
For a gift like this,
Gift that truly maketh
Heav'n's eternal bliss!

Grant, O good Lord, that the Communion of the Holy Body and the Precious Blood of thy Son our Saviour may enlarge my faith, so that I may see thee more clearly; purify my heart that I may love thee more dearly, and strengthen my will that I may follow thee more nearly, now and evermore.

Anima Christi

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, refresh me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O Good Jesu, hear me.
Within thy wounds, hide me.
Suffer me not to be separated from thee.
From the malicious enemy defend me.
In the hour of death call me,
And bid me come to thee;
That with thy saints I may praise thee
To all eternity.

When all have communicated, turn back to p. 49.

* Join in the *Gloria in excelsis*, which enshrines the spirit of Christmas, of Good Friday, Easter, Ascension, and Whitsunday.

us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. We now most humbly beseech thee, O heavenly Father, so to assist us with thy Holy Spirit, that we may continue in that holy communion and fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall be sung or said Gloria in excelsis, *by the Presbyter and people, as followeth:*

*GLORY be to God in the highest, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty; and to thee, O God, the only-begotten Son Jesu Christ; and to thee, O God, the Holy Ghost.

O Lord, the only-begotten Son, Jesu Christ; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

For the Post-Communions see pages 62–67.

After the Blessing remain kneeling for a few moments in silent meditation. Then say by yourself this office of thanksgiving.

O praise God in his holiness : praise him in the firmament of his power.

Praise him in his noble acts : praise him according to his excellent greatness.

Praise him in the sound of the trumpet : praise him upon the lute and harp.

Praise him in the cymbals and dances : praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

Let every thing that hath breath: praise the Lord.

Lord, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation;

Which thou hast prepared : before the face of all people;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Then the Presbyter, or the Bishop if he be present, shall let them depart with this Blessing.

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

The Creed, the Exhortation Ye that do truly, *the* Comfortable Words *and the* Gloria in excelsis *may be omitted on Weekdays except on Red Letter Days.*

THE ORDER FOR A SECOND CONSECRATION

IF THE CONSECRATED BREAD OR WINE BE ALL SPENT BEFORE ALL HAVE COMMUNICATED

The Presbyter shall consecrate more in both kinds, saying:

OUR Lord Jesus Christ, in the night that he was betrayed, [a]took bread; and when he had given thanks, [b]he brake it, and gave it to his disciples, saying, Take, eat, [c]this is my Body, which is given for you: Do this in remembrance of me. Likewise after supper [d]he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this, for [e]this is my Blood of the new testament, which is shed for you and for many for the remission of sins: Do this as oft as ye shall drink it in remembrance of me.

[a] *Here the Presbyter is to take the paten in his hand:*

[b] *And here to break the bread:*

[c] *And here to lay his hands upon all the bread.*

[d] *Here he is to take the cup into his hand:*

[e] *And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father....

O God, who for thy three servants didst assuage the flames of fire: Mercifully grant that the flames of sin may not kindle upon us, thy servants.

Lord, burn with the fire of thy Holy Spirit our reins and our hearts, that we may serve thee with chaste body and please thee with pure mind.

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life. Amen.

I yield thee thanks, O Lord, Holy Father, who of thy mercy hast vouchsafed to feed me, a sinner, thine unworthy servant with the precious Body and Blood of thy Son, our Lord Jesus Christ.

Grant that this Holy Communion may destroy all evil desires in me.

May it increase in me love and patience, humility and obedience, and all virtues.

Bestow upon me by these most Holy Mysteries right faith, firm hope, and perfect charity; through Christ our Lord. Amen.

May the ears which have heard the voice of thy songs ever be open to the cry of the needy.

May the eyes which have seen thy great love be closed to all strife and bitterness.

May the hands which have handled these Sacred Mysteries be strong to work that which is good.

We thine unworthy servants therefore beseech thee, most merciful Father, to hear us, and to send thy Holy Spirit upon us and upon these thy gifts and creatures of bread and wine, that, being blessed and hallowed by his life-giving power, they may become the Body and Blood of thy most dearly beloved Son, to the end that all who shall receive the same may be sanctified both in body and soul, and preserved unto everlasting life.

And the people shall say,

Amen.

The Proper (i.e. appropriate) Preface sets forth the special thanksgiving for the truth commemorated on a particular occasion; it weaves into our thanksgiving the truths of Advent, Christmas, etc.

APPENDIX

The following are for use with both the authorized Offices of Holy Communion.

PROPER PREFACES

Advent.

BECAUSE thou hast given salvation unto mankind through the coming of thy well-beloved Son in great humility, and by him wilt make all things new when he shall come again in his glorious majesty to judge the world in righteousness. Therefore with Angels, &c.

Upon Christmas Day, *and until the* Eve of the Epiphany *inclusive.*

BECAUSE thou didst give Jesus Christ thine only Son, to be born *[as on this day] for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Blessed Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

* *During the days after Christmas say,* as at this time.

The Proper Preface for Christmas may be used on all Feasts of the Blessed Virgin Mary not otherwise provided for, but the words as on this day *shall then be omitted.*

Upon The Epiphany, *and seven days after.*

THROUGH Jesus Christ our Lord; who, in substance of our mortal flesh, manifested forth his glory, that he might bring us out of darkness into his own marvellous light. Therefore with Angels, &c.

Upon The Purification.

BECAUSE thy blessed Son Jesus Christ our Lord, born of a woman, born under the Law, was, as on this day, presented in the

Temple, and revealed to thy servants as a light to lighten the Gentiles and the glory of thy people Israel. Therefore with Angels, &c.

Upon THE ANNUNCIATION.

BECAUSE thou didst give Jesus Christ, thine only Son, to be born for us; who by the operation of the Holy Ghost was made very man, of the substance of the Blessed Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

From ASH WEDNESDAY *until the* SATURDAY *before* PASSION SUNDAY *inclusive.*

BECAUSE thou hast given us the spirit of discipline, that we may triumph over the flesh, and live no longer unto ourselves but unto him who died for us and rose again. Therefore with Angels, &c.

From PASSION SUNDAY *until the* WEDNESDAY *before* EASTER *inclusive.*

BECAUSE thou didst give thine only Son, our Saviour Jesus Christ, to redeem mankind from the power of darkness; who, having finished the work thou gavest him to do, was lifted up upon the cross that he might draw all men unto himself, and, being made perfect through suffering, might become the author of eternal salvation to all of them that obey him. Therefore with Angels, &c.

Upon MAUNDY THURSDAY.

THROUGH Jesus Christ our Lord; who having loved his own which were in the world, loved them unto the end, and on the night before he suffered, sitting at meat with his disciples, did institute these holy mysteries;

that we, receiving the benefits of his passion, and being quickened by his resurrection, might be made partakers of the divine nature. Therefore with Angels, &c.

Upon EASTER DAY, *and until the* EVE OF ASCENSION DAY *inclusive.*

BUT chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon ASCENSION DAY, *and until the* VIGIL OF WHITSUNDAY *inclusive.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon PENTECOST *or* WHITSUNDAY, *and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down *[as on this day] from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of tongues, and also boldness with fervent zeal constantly

* *During the six days after Whitsunday say,* as at this time.

to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Or this,

THROUGH Jesus Christ our Lord; who after that he had ascended up far above all the heavens, and was set down at the right hand of thy Majesty, did as at this time pour forth upon the universal Church thy holy and life-giving Spirit: that through his glorious power the joy of the everlasting Gospel might go forth into all the world; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son our Saviour Jesus Christ. Therefore with Angels, &c.

Upon the Feast of TRINITY *only.*

WHO with thine only-begotten Son and the Holy Ghost art one God, one Lord, in Trinity of Persons and in Unity of Substance; for that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

Upon the Feast of the TRANSFIGURATION.

BECAUSE thou hast made known to us the honour and glory of thy beloved Son, to whom before his passion thy voice bare witness on the holy Mount. Therefore with Angels, &c.

Upon Feasts of APOSTLES *and* EVANGELISTS.

THROUGH Jesus Christ our Lord, who did vouchsafe to choose thy servant Saint *N.* [*or* thy servants Saint *N.* and Saint *N.*] to be of the company of the Apostles [*or* to be an

Evangelist], by whose ministry thine elect might be gathered in from every nation, and thy Church instructed in the way that leadeth unto everlasting life. Therefore with Angels, &c.

Upon ALL SAINTS' DAY, ST. JOHN BAPTIST'S, ST. COLUMBA'S, ST. KENTIGERN'S, ST. PATRICK'S, ST. NINIAN'S, *and* ST. MARGARET OF SCOTLAND'S DAYS.

WHO in the multitude of thy Saints hast compassed us about with so great a cloud of witnesses, to the end that we, rejoicing in their fellowship, may run with patience the race that is set before us, and together with them receive the crown of glory that fadeth not away. Therefore with Angels, &c.

At the CONSECRATION OF BISHOPS, *and* ORDINATION OF PRIESTS AND DEACONS, *and on* EMBER DAYS.

THROUGH Jesus Christ our Lord, the great Shepherd of the sheep; who, for the feeding and guidance of his flock, did appoint divers orders of ministers in his Church. Therefore with Angels, &c.

At the DEDICATION OF A CHURCH, *and* ANNIVERSARY OF THE DEDICATION.

WHO in temples made with hands buildest up for thyself a spiritual temple made without hands. Therefore with Angels, &c.

The Proper Prefaces other than those for the Great Festivals are for permissive use only.

for certain Festivals and Seasons, which may be said immediately before the Blessing.

ADVENT.

GRANT, O Almighty God, that as thy blessed Son Jesus Christ at his first advent came to seek and to save that which was lost, so at his second and glorious appearing he may find in us the fruits of the redemption which he wrought; who liveth and reigneth, with thee and the Holy Spirit, one God, world without end. *Amen.*

CHRISTMAS DAY, *and until the* EVE OF THE EPIPHANY *inclusive.*

O GOD, who hast given us grace at this time to celebrate the birth of our Saviour Jesus Christ: We laud and magnify thy glorious Name for the countless blessings which he hath brought unto us; and we beseech thee to grant that we may ever set forth thy praise in joyful obedience to thy will; through the same Jesus Christ our Lord. *Amen.*

THE EPIPHANY, *and seven days after.*

ALMIGHTY God, who at the baptism of thy blessed Son Jesus Christ in the river Jordan didst manifest his glorious Godhead: Grant, we beseech thee, that the brightness of his presence may shine in our hearts, and his glory be set forth in our lives; through the same Jesus Christ our Lord. *Amen.*

From ASH WEDNESDAY *until the* SATURDAY *before* PASSION SUNDAY *inclusive.*

O GOD, whose nature and property is ever to have mercy and to forgive: Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the

pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

From PASSION SUNDAY *until* MAUNDY THURSDAY *inclusive.*

O GOD, who by the cross and passion of thy Son Jesus Christ didst save and deliver mankind: Grant that by stedfast faith in the merits of that holy sacrifice we may find help and salvation, and may triumph in the power of his victory; through the same Jesus Christ our Lord. *Amen.*

EASTER DAY, *and until the* EVE OF ASCENSION DAY *inclusive.*

O LORD God Almighty, whose blessed Son our Saviour Jesus Christ did on the third day rise triumphant over death: Raise us, we beseech thee, from the death of sin unto the life of righteousness, that we may seek those things which are above, where he sitteth on thy right hand in glory; and this we beg for the sake of the same thy Son Jesus Christ our Lord. *Amen.*

ASCENSION DAY, *and until the* VIGIL OF WHITSUNDAY *inclusive.*

ALMIGHTY God, whose blessed Son our Saviour Jesus Christ ascended far above all heavens that he might fill all things: Mercifully give us faith to perceive that according to his promise he abideth with his Church on earth, even unto the end of the world; through the same Jesus Christ our Lord. *Amen.*

WHITSUNDAY, *and six days after.*

O ALMIGHTY God, who on the day of Pentecost didst send the Holy Ghost the Comforter to abide in thy Church unto the end: Bestow upon us and upon all thy faithful

people his manifold gifts of grace, that with minds enlightened by his truth, and hearts purified by his presence, we may day by day be strengthened with power in the inward man; through Jesus Christ our Lord, who with thee and the same Spirit liveth and reigneth, one God, world without end. *Amen.*

Trinity Sunday.

O LORD God Almighty, Eternal, Immortal, Invisible, the mysteries of whose being are unsearchable: Accept, we beseech thee, our praises for the revelation which thou hast made of thyself, Father, Son, and Holy Ghost, three Persons, and one God; and mercifully grant, that ever holding fast this faith, we may magnify thy glorious Name; who livest and reignest, one God, world without end. *Amen.*

Saints' Days, *except* All Saints' Day.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

GENERAL POST-COMMUNIONS

O LORD our God, thou Saviour of the world, through whom we have celebrated these Holy Mysteries: Receive our humble thanksgiving, and of thy great mercy vouchsafe to sanctify us evermore in body and soul; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name: We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will may effectually be obtained, to the relief of our necessity and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

COLLECTS

which may be said after the Collect of the Day, or before the Blessing.

O ALMIGHTY Lord, and Everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

O ALMIGHTY Father, well-spring of life to all things that have being, from amid the unwearied praises of Cherubin and Seraphin who stand about thy throne of light which no man can approach unto: Give ear, we humbly beseech thee, to the supplications of thy people who put their sure trust in thy mercy; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, before whose judgement-seat we must all appear and give account of the things done in the body: Grant, we beseech thee, that when the books are opened in that day, the faces of thy servants may not be ashamed; through thy merits, O

blessed Saviour, who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking: We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

REMEMBER, O Lord, what thou hast wrought in us, and not what we deserve; and as thou hast called us to thy service, make us worthy of our calling; through Jesus Christ our Lord. *Amen.*

O GOD the King of Saints, we praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear, for the Blessed Virgin Mary,

for the holy Patriarchs, Prophets, Apostles, and Martyrs, and for all other thy righteous servants; and we beseech thee that, encouraged by their example, strengthened by their fellowship, and aided by their prayers, we may attain unto everlasting life; through the merits of thy Son Jesus Christ our Lord. *Amen.*

O ETERNAL Lord God, who holdest all souls in life: We beseech thee to shed forth upon all the faithful departed the bright beams of thy light and heavenly comfort; and grant that they, and we with them, may at length attain to the joys of thine eternal kingdom; through Jesus Christ our Lord. *Amen.*

EXHORTATIONS BEFORE THE HOLY COMMUNION

DEARLY beloved, on —— I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious cross and passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the

dignity of that holy Mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in Holy Scripture, and be received as worthy partakers of that Holy Table.

The way and means thereto is: First, to examine your life and conduct by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; Then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as you would have forgiveness of your offences at God's hand. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that Holy Table.

And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's

word, and open his grief; that by the ministry of God's holy word he may receive the benefit of absolution, together with spiritual counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

NOTE. Such as shall be satisfied with a general Confession should not be offended with them that do use, to their further satisfying, confession to the Priest; and those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the Priest, should not be offended with them that are satisfied with their humble confession to God, and the general Confession to the Church. But in all things everyone should follow and keep the rule of charity, and be satisfied with his own conscience, not judging other men's minds and consciences, whereas he hath no warrant of God's word to the same.

The following may be said, instead of the former, in case the Priest shall see the people negligent to come to the Holy Communion.

DEARLY beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly

business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly Feast. I, for my part, shall be ready; and according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this Holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

EXHORTATION AT THE HOLY COMMUNION

DEARLY beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider what Saint Paul writeth to the Corinthians; how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and living faith we receive that holy Sacrament; (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink judgement to ourselves, not discerning the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a living and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy Mysteries. And, above all things, ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself even to the death upon the cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always

remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious Blood-shedding he hath obtained to us, he hath instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

This Exhortation may also be used at other times.